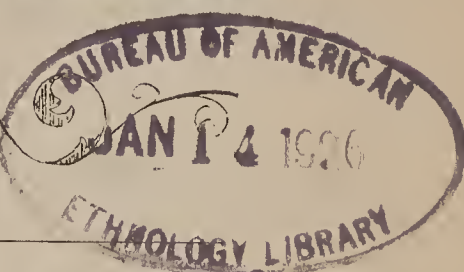




# THE DAYBREAK.



“Wankantanhan Anpao kin hiyounhipi”—Luke 1: 78

WOKAJUJU 50 CENTS.

Springfield, S. D., January, 1926

VOLUME XXXVII, NUMBER 1



Convocation Teca Omiciye Kin

## N. W. C.—N. C. F. Payments to December 19, 1925.

| DISTRICT             | N. W. C.<br>Quota | N. W. C.<br>Paid | N. C. F.<br>Quota | N. C. F.<br>Paid |
|----------------------|-------------------|------------------|-------------------|------------------|
| Cheyenne .....       | \$950 00          | \$708 01         | \$500 00          | \$397 69         |
| Crow Creek.....      | 700 00            | 279 41           | 250 00            | 158 59           |
| Flandreau .....      | 50 00             | 50 00            | 50 00             | 52 50            |
| Lower Brule.....     | 350 00            | 247 12           | 150 00            | 127 56           |
| Pine Ridge Agency... | 1,300 00          | 409 94           | 500 00            | 280 40           |
| “ Corn Creek...      | 400 00            | 418 49           | 150 00            | 442 63           |
| Rosebud .....        | 1,650 00          | 900 36           | 750 00            | 494 70           |
| Santee.....          | 950 00            | 146 10           | 450 00            | 96 75            |
| Sisseton .....       | 650 00            | 285 80           | 250 00            | 220 22           |
| Standing Rock.....   | 1,000 00          | 885 53           | 450 00            | 456 01           |
| Yankton.....         | 1,000 00          | 439 71           | 500 00            | 366 25           |
| Other Sources.....   |                   | 23 48            |                   | 759 64           |
| Total.....           |                   | \$4,793 95       |                   | \$3,852 94       |

### BISHOP ETANHAN WICOIE

Niobrara Deanery ed oyate mitawa unpi kin:

Dakota Wicaša Wakan tawomnaye kin sanpa-icage kta e on wannaye eišipi unkan eced ecanonpi kin he nina iyomakipi. Dehand mazaska yeconpi kin he hekta omaka ota yeconpi ece qon he isanpa, qa wowidağ unyanpi kta e tona uncinpi kin nina ikiyena. Tokata omaka kinhan Nation Wide-Campaign on tona mwayayapi ece qon kitanna aoptetu kte, heon etanhan Wicaša wakan tawomnaye kin de tokata omaka kinhan sanpa tanyan ecanonpi kta ni ecanmi. Niobrara Deanery ed Wicaša Wakan unpi kin sanpa nina owicunkiyapi unwa- cinpi kta iyececa.

Yewicašipi wicoħan on wiyohiyanpatanhan onunkiyapi ece qon he onge kaksapi kta ikopapi, tka New Orleans ed omniciye qon hehan hecehnana kta yušanpi. Heon tukte ogna econqonpi ece qon hecehnana ohnayan iyounptapi kta, tka owacekiye kin unkiye onunkiyapi kin heon iš eya itkob onunkiyapi kta ca on Nation Wide Campaign womnaye kin tohanyan unko- kihipi ed euntowanpi kta iyececa.

Iyuha omaka teca wašte duhapi ni ecanmi, na heon etanhan Itancan unkitawapi tanyan wašagya wicoħan ecaunkiconpi kta e ecanmi. Bishop nitawapi kin,

Hugh L. Burleson.

### WICATE

Pine Ridge, So. Dak.

Mrs. Jessie Eagle Tail, age 47 ehanni Jessie Rocky Bear eciyapi na itahena koškalaka wan Wilson No Braid eciyapi wan kici un Wakan kiciyuzapi oknayan, na omaka 1920 hehan Wilson No Braid ƚa, na hekta wanihan 1925 hehan Mr. John Eagle Tail kici Wakan kiciyuzapi aknayan econpi yunkan lecala Nov. 19th. 6:45, P. M. hehan Mrs. Eagle Tail ƚa pneumonia ececa na nakon wakanheja wan kici ƚa. Mrs. Eagle Tail Winyan Omniciye el omaka nom Vice Pres. heca un, na Okolakiciye nakicijin wicaka winyan heca, na heon St. Paul's Winyan Omniciye unpi kin lila ĥcin icantešicapi, tka akeš wowicala tawa oknayan iyunke heon Wakantanka eka wowaštelake yuha kin slolyapi na on bliheeciƚyapi.

### N. C. F.

Winyan Womnaye

At the Women's meetings at Convocation in August a motion was passed to spend the month of September (before the elections of new officers) in raising money for the Native Clergy Fund. This was suggested by Mrs. William Holmes who gave \$1. to be added to the fund from Auxillary raising highest amount. I have received \$60.70 as follows:

|                  |                    |         |
|------------------|--------------------|---------|
| St. John's,      | Cheyenne.....      | \$10 00 |
| St. Mark's,      | Cheyenne .....     | 1 00    |
| St. Matthew's,   | Rosebud.....       | 3 00    |
| Trinity,         | Rosebud.....       | 6 60    |
| St. Andrew's,    | Rosebud .....      | 1 00    |
| St. Mary's,      | Flandreau .....    | 4 00    |
| St. Elizabeth's, | Standing Rock..... | 26 50   |
| Good Shepherd,   | Standing Rock..... | 5 00    |
| Holy Name,       | Lower Brule.....   | 3 00    |
| Gethsemane,      | Pine Ridge.....    | 35      |
| St. Peter's,     | Crow Creek.....    | 25      |

Total..... \$60 70  
(St. Elizabeth's, Standing Rock, had the largest amount, so I added the \$1. to its \$25.50)

Sincerely,

(Mrs. Robert P.) Luella L. Frazier,  
President, Women's Auxiliary,  
Niobrara Deanery.

Western Christian Unity,  
Pine Ridge Agency, South Dakota,  
November 14, 1925.

Dear Mr. Joyner: We, the appointed Committee, have been given the privilege to write you a letter representing the Christian Unity. We send you our love; we pray for you always, and at this hour 9:30 a.m. We remember you, we thank God that you are improving in the hospital.

We send you herewith ten dollars which is help pay your expenses, given by the Men's Society of the Western Christian Unity. The Women's Society also offers you ten dollars which you can draw from its Bank Account.

We had a good meeting at St. Peter's Chapel. We shake your hand.

Your Faithful Friends, Wilson Knee,  
Amos Ghost Bear,  
Committee.

### PINE RIDGE MISSION, PINE RIDGE AGENCY, SOUTH DAKOTA

Holy Cross Church: November 12, 1925.

Hehan Holy Cross oyate unpi kin omniciye ciqala apikiyapi, na lena oitancanpi kta wicayuštanpi: Men's Society, Pres. Mr. Samuel Deon, Vice Pres. Mr. Frank Goings, Secretary Mr. Charly J. Little Hawk, Treasurer Mr. Raymond High Wolf.

Women's Society, President Jessie Burns Prairie, VicePresident Mrs. Lillian Ghost Bear, Secretary Mrs. Jennie Eagle Bull, Treasurer Blanche Goings, Collector Mrs. Josephine Iron Heart, lena on wocekiye unkeyapi, na tokatakiye omaka wan ye kin el okolakiciye unkitawapi ohlateya wowaši econpi kta on ewicaklepi na hekta omaka el oitancanpi ihunnipi hena wopila ewicunkiyapi, ho hecel mitakuye oyasin tona onaunyahonpi hena wocekiye on unyksuyapi ni unkecinpi.

The Rev. Nevill Joyner, our Priest in Charge underwent an operation at Sisters Hospital, Hot Spring, South Dakota. has been removed to Clarkson Memorial Hospital at Omaha Nebraska, on the eighteenth of October. He writes and states that he is improving gradually, and that he hopes home in a little while. We were very glad to hear that Mr. Joyner is getting well.

The Rev. Clayton High Wolf, our native priest and assistant celebrated the Holy Eucharist for Holy Cross Guild on November eleventh Armistice Day, Mr. High Wolf preaching the sermon. The subject was "American first." A large congregation attended the service.

St. Paul's etanhan October 30th, 1925. hehan St. Paul's el winyan omniciye unpi kin oitancan apikiyapi, na lena tokatakiya wi ake- nom wowaši kin yuha škanpi kta lena eepi: Pres; Mrs. Fannie Means, VicePres. Mrs. Jessie Eagle Tail, Secretary Miss Jessie Means, Treasurer Mrs. Sophie Bluffing Bear, Sale sewing, Mrs. Nancy Women Dress, Collector, Jessie Plenty Wound. JESSIE MEANS,  
Secretary.

### NOTICE

Omaka 1926 kin de ed January wi kin ed owacekiye kin iyuha peta okodakiciye kin hdajujupi kta.



# ANPAO KIN (THE DAYBREAK)

SPRINGFIELD, - SO. DAK.

REV. JOHN K. BURLISON, Springfield, S. D. }  
REV. PAUL H. BARBOUR, Springfield, S. D. } Editors.  
REV. LEVI M. ROUILLARD, Rapid City, S. D. }  
REV. JOHN FLOCKHART, Greenwood, S. D. } Business Manager.

THE DAYBREAK is published in the interest of the Protestant Episcopal Church among the Sioux Indians of the Northwest.

The subscription price is 50 cents per year, two years one dollar.

Wi akenonpa (one year) eca kašpapi zaptan kajujupi kta.

Wi wikcemna nonpa sanpa topa (two years) eca mazaska wanji kajujupi kta.

Money Order, Greenwood, S. D. on opeton pi qaiš wowapi askape Rev. John Flockhart ušipi kta.

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## IAP I KAHNIGE TOIE

Anpao ed Iapi Kahnige cin iyuha omaka teca wašte duhapi kta nin eca nicipi. Epiphany omaka tokaheya kin ed wicaša ksapa Jesus wicanlipi tawa wanyakapi qa ed hipi. Nakun iyoyanpa hea wanyakapi qonhan, Iye obodapi qa ota qupi. Unkiye omaka 1926 ed wowacinye etanhan wicanlipi wanunyakapi, qa he ihakab anyanpi hecinhan. Wanikiya unkitawapi iye-unyanpi. De omaka kin ed yamnikiya Jesus iyeunyanpi kta: tokaheya, unkiye iyataya wocekiye unkitawapi kin ed; inonpa, anpetu otioyohi tiwahe wocekiye kin ed; qa iyamni, Wotapi Wakan kin ed. Deced tanyan Christ oboundapi kta. Niobrara Catechism teca unkitawapi kin ed deced unyawapi kta: Christ etanhan wanji anpetu otioyohi ishana qa tiwahe tawa ob qa nakun anpetu wakan iyohi tipiwakan, qa tohantukeša Wakantanka kici un kta tawacin hecinhan Iye cekiye kta. Heced owasin econkupi kta hecinhan, Wakantanka Okodakiciye wakan wašagyapi kta qa unkiye wowašte ota unyuhapi kta. Heon etanhan wi kin de ed anpetu iyohi tiwahe wacekiye ed deced ceunkiya-pi kta:

O Wakantanka, wicanlipi kin wicitokam iyaya on awicade qa Nicinksi hecena-icağa, oyate ed dutanin; Heced unkiyepi, dehan wowacinye eciyatanhan sdonunniyanpi kin, wiconi kin de iyohakam, O Wakantanka kin, Nitowitan kin ed unkiyuskinpi kta e, onšidava eecetuya ye, Jesus Christ Itanean unyanpi kin, he eciyatanhan. Amen.

## BISHOP OTI ETANHAN

### Wowanyake On Wowapi

New Orleans ekta Ataya Omniciye tanka econpi kin icunhan October 20, 1925 he ehan kağapi.

Rev. William Holmes, Ieska.

Okodakiciye Wakan en Wicašawakanpi, qa oyate unkitakuyepi kin:

Christ Taokodakiciye Wakan en tona Tahcaskana Waawanyake Itanean etanhaniciya unpi kin hena dehan wowaštedake qa woiwaktaye wicoie on wowapi unnicagapi.

Maka wan wowayutokeca nina tanka hiya-kde kin China ekta qa tukte ekta keša oyate unpi kin Asia makoe qa Africa makoe hena ektakta kadecana takuku woiyopte sam otantonan icalhe cin hena ekta euntowanpi. Oyate woa'inica otehlka woikopa wan maka kin de tohinni hehanyan sdonye šni wan iye-hanyan e oanpetu wowapetokeca tona tanyan yasun okihipi kin hena waktanyanpi. Wana dehan kin maka oyate kin wicaša kaiyabekiya kicitehan onnyanpi kta okihipica šni. Maka kin de en wokicize on ihangkiciyapi kta šni ehatanhanš hehan maka kin de wiyokili wan on wicaša kin hunkawanjinkiciyapi on yuwitaya wicayuze kta cin wowašake kin he

wanna dehan iyeyapi kta wan iyehantu. Mniwanca koakata Europe makoe kin owancaya takuna tinsya hešniyan taku toketu kta ecena woikope hiyeya, qa icunhan oyate aokiciyahan najinpi kta iyececa kin etanhan kicitokanyan onnyanpi e he owancaya atanin. Qa unkiš unkiyepi makoe unkitawapi kin de en taku unkuwapi kin wowaonšida kin isam iyeya ekna unqonpi, hececa qejaš taku iyecetušni ota wanunyakapi kin on nina hecin wawacinunyanpi. Iekpahi ayapi kin on wowijice en unpi kin tohinni hehanyan wooyake šni iye-hanyan unpi, qa tokanpi kin ekta icyowajapi eša hetkiya taku wookiye econ wacinšniyan onnyanpi kin he wanunyakapi, hececa qejaš eqeš ohanpiya wawicauqi otakiya iyokitaninyan econpi ecee. Wicohan tankinkinyan on wokamna qa owamnakiye hena on Christ tawo-oqe qa tawoniya kin ikoyagya waeconpi kta iyececa kin nahanhecin ota yanka. Hunkakewicayapi kin tiwahe tanyan awankdakapi on kicikduwitaya unpi kta iyececa kin nahanhecin ahukuyahcin onnyanpi qa wašakešniyan unpi kin hena wanunyakapi, qa taku on hececa kin he hunkake wicayapi kin tiwahe tanyan kduhapi šni kin on wocekiye woohoda wanice kin heon hececa.

Tona Christ etanhanpi kin tohanpi kin qa iyaunpicašniyan niunpi kta wawacin yanke cin hena hecetušni kewicakiyahan wowapi wanjigji awicakagapi ecee kin wokipajin kin hena nahanhecin otankaya wanke qa iyececa wiikdukanpi kta cin he otankaya kiciyankapi qa tawaičiyahan unpi kta cin he iojuna unpi kta cin wanna iyekicihantupi keš onge kitan-na tokapeya najinpi kin tawookihipi on nawicalonpi kin hena eepi e hektatanhan ho tawapi kin on wicayutan najinpi kta cin he tohantukeša icia najinpi kin on unkiyepi kin opeya nahanhecin Wakankiciyazapi kiciyujupi kin he sampa ota icalhe cin he woyušinyaye heca kin hena wanunyakapi.

Makoe unkitawapi kin en wicaša qa winyan woyawatanka wikcemna tona wocekiye woohoda en ikoyagiciyahan najin keiciyapi kta cin heca cona unpi, qa hececa kin on wakanheja unkitawapi kin tonakecapi kta iyececa kin isam iyeya nina ota wocekiye woohoda econkiyewicaye šniyan unpi qaiš wocekiye woohoda on takunahcin onspewicakiye šni icağapi. De hececa kin eciyatanhan qa woniya on woopie nicapi kin on kadecana woopie kicaksapi kin ota icalhe aye qa iyotan teca icağapi kin woopie kicaksapi sam nina icalhe cin he dehan unkitkokim hinnajin kin he abdesunyanpi.

Tka unkiye makoe unkitawapi kin etu, qa tokiyakeša owancaya woiyopte tokeca wan atanin. Wicaša kin yuwicakeya maka kin de hetkiya taku wašagyahan cin kin he, tecaya Jesus Christ etkiya etonweiciyapi. Maka mi-be cin okalimi eša eciyatanhan hecin ataninpi. Hececa kin on dehan kin wicaša kin wowa-kan wookiye kin he yusawicaye kta he taku cinpi kin hee kin he awaciniciyapi. Dehan kin maka kin de token iyopte cin he wicaša toonnye ikipiya wanke kta iyececa kin he iye-hanyan šni kin he wanyakapi. Wowicake teca wan icupi kin he Wakantanka he taku cinpi kin hee kin he awaciniciyapi. Maka kin de woape wanjina cin kin he Christ kin hee kin he tohinni hehanyanšni iye-hanyan dehan owancaya wanyag ayapi. Tka Iye kin en wowacinye ekiknakapi kin he sdonyapilihešniyan qa otoketutaninšniyan wanke. Heon dehan kin Okodakiciye Wakan kin he wowašake qa Wowakan wowicake kin on tecaya Wotanin Wašte kin iwahokonwicakiye wicaši. Hekta wanyetu šakpe qon heehan Oyate-Ataya Woiyopaštake kin he obiyu kağapi qon he dehan itokeca kin heon wopida unkeyapi. De woiyopte kağapi kin he Okodakiciye Wakan wowaši tawa kin he en womnaye kin sampa aica-ge cin hecenašni, tka nakun icyowašiciyahan witaya wiconi en ni unqonpi kin he akibdeskiyahan tecaya kiksuyennkiciyapi. Dehan kin Wocekiye makobašpe qa wakan cekive oyauke otioyohi en tona opa unpi kin tanyohi owoecon tanka kin de aokiciyahan Okodakiciye Wakan kin waeconwicaši kin he sampa tankayahan yuwicakeyahan opeiciyahan waeconpi kta econwicunšpi. Tka nahanhecin taku mahetuya kin he wiconi otanhan kin he uncinpi, taku kin he cona waecononqonpi kinhan hena wiyokili kta šni. Owoecon okağa,

oikdoye okağa, Ooškiničiyeye okağa, hena oecon kin taku tanka wan heca, tka anpetu kin dehan Okodakiciye Wakan kin he Wotanin Wašte kin qa wowašake tawa kin hee heca he token kapi kin he awicakehan tecaya obdeswicaye kta he taku ihankeya iyotan cin kin hee. Christ etkiya oikduhomni teca wan uncinpi, hecin Wahošiyeye Wakanpi kin wowašake qa wowaštedake yuha Iye on wawahokonkiyapi qon he iyecen unkiš eya hena yuha Iye on wicaša kin wawahokonwicunkiyapi kta cin he hecetu. Dehan taku cinpi kin he Christ Iyehica icupi kta cin hee, qa Iye towašte qa towicake kin hena sdonyapi kta, qa Wowapi Wakan Teca kin en Iye on token unkipazopi kin, qa dehan Iye kin Wakantanka nape etapa kin en woyuonihan qa wewitan yuha yanke cin hena iyecen Iye on iwahokonwicunkiyapi kta. Wicoie kin de he wicaša kin cinpi qa ape unpi kin hee. Wowacinye kin he dee, qa he wowašake yuhe cin he maka kin de nikiye kta cin hee. De he Wicašawakan oicicuwapi iyojuwicaye kta cin hee, qa unkičincapi kin taku iyotan wašte iyokitaninyan, iyoyanpapi, wowaštedake qa woiyuškin iyepihea Christ en iye-yapi qon hena toktokecapi kin ob kduhapi kta e makamibe cin de ihanke kin ektakta wicaša qa winyan ayapi kta cin hena ee. Dehan kinhan Okodakiciye Wakan yewicacišpi wicohan tawa kin iye-hanyan, iditakeya qa iyuskinyan kicanyanpi kta cin woayupte kin iyaokpaninyan wanka hecinhan taku on kin he Jesus Christ Tawotaninwašte kin he handitačiya on wawahokonkiye unkeyapi kta cin he iyaokpaniyan unqonpi kin heon hececa kta.

Wotanin waste kin taku mahetuya otan-canyan ke cin he Wakantanka Cinhintku Ohinniyan un kin he Jesus Christ Iyehica hi, qa wicaša wicatanhan oknayan wicaša on un kin hee. He Iye e mahpiya kin qa maka kin hena kağa cin Wahošiyeye Wakanpi kin hena eepi, qa Wowapi Wakan Teca kin hee, qa maka kin ataya Okodakiciye Wakan Owancaya kin he, hena ob wicaundapi. "He wicaša unkiye-pi on, qa unnipi kta e mahpiya kin eciyatanhan kuya hi, qa Woniya Wakan kin eciyatanhan Witanšna un Mary etanhan wicacehpi ieu, qa wicaša icağa."

Christ etanhanpi Wowicada kin he unkičupi kin he hecetu undapi, qa he wuha unqonpi kta unkitawacinpi qa econqonpi kin hehanyana awaunzinpi kta šni kin he tanyan ataninyan unkičagapi kta he hecetu. Christ Iyehica en wowacinye kin he eunkiknakpi, he owihanke wanica qa aecena woptecašniyan tanka. Iye kin wicaundapi, Iye kin ceunkiapi, qa Iye kin ihakam handitačiya unyanpi, Iye kin Wanikiya unkitawapi qa Itanean unyanpi kin on en euntowanpi. Iye wacinunyanpi kin he wocekiye oeye kin, qa odowan kin, qa wakiconzapi kin, qa wowacinye kin ataya, qa Okodakiciye Wakan tawoohodaya cekiya-pi tawa kin hena on yuowotanyan yuatanin kin hena ee.

Christ Iye wocekiye woohoda tawa, qa Christ etanhan wocekiye woohoda iyokookna kin on dehan kin ijehan yatogyahanyan iyakapatanhan ecena on taku hecetu wicadapi šni iwokdakapi ecee kin he iyotan on oyate unkitawapi kin waktawicunyanpi kta uncinpi. Tona Jesus Christ he Wakantanka kin he wicadapi kin hena itogyeyahan kağapi kta okihipica šni. Wowapi Wakan teca kin en taku hecetu wicadapi šni kin heca wanice. Heon Christ Iye wocekiye woohoda tawa, qa Christ etanhan wocekiye woohoda napin uncinpi, qa Okodakiciye Wakan kin he qa Wowapi Wakan kin hena napin unqupi. Christ en wowacinye ni un wan unyuhapi kta ehantanhanš hehan Iye etanhan wowicake kin he sdonunyanpi kta iyececa.

Unkitakuyepi: Christ tewaštedake kin he ivounpaštakapi wowaštedake kin he unkiyepi on ataya ikpagan qa icyu kin he unkiyepi qa wicaša owasin en unkitkokim atanin, qa maka kin de wookihi iyaokpaniyan, qa otoketutaninšniyan wanke cin hena yuecetu, qa wokicize kin hena inajinye kta, qa wookiye aha kta, qa Iye Caje kin on qa towašake kin on icyunya-han tawowaši kin econ unqonpi kta cin hena hecetu. Maka kin de ataya woape qa wowanikiye yuhe kta cin he Iye etu, qa Iye en wowacinye kin he ataya ikoyake. Wicaša niunpi

Concluded at bottom of next column



## WOSNA KAĞA WAN KAGAPI

Anpetu tokaheya, November 29, Holy Comforter Tipi Wakan, Lower Brule, S. D., el Bishop Roberts Rev. John B. De Cory Wośna Kağa kaga. Rev. David W. Clark Mr. De Cory Wośna Kağa kagapi kta ahi. Na Archdeacon Ashley wowahokonkiye econ. Rev. John B. Clark Litany kin yawa, na Rev. P. J. Deloria, Rev. Luke C. Walker, na Rev. Levi Rouillard paawicaputakapi opapi. Mr. De Cory Rev. David W. Clark ihukuya Lower Brule awanyaka.

## CHEYENNE WOTANIN

Mission Council kin October Anpetu Wakan ehake el omniciye wan yuhapi. Wakiya omniciye obepi kin wowaši kin lena wicacupi.

YEWICAŠIPI : Owacekiye kin iyuha awanyakapi kta piyapi kta, na eš tanyan hinkta un tonakiya apiyepica kin hena slolya unpi kta.

OKOLAKICIYE YUTANKAPI : Le tona opapi kin, Spirit of Missions wotanin kin yawapi na South Dakota obašpe itankal yewicašipi owicohan tokel inyanke kin slolya unpi kta. Na nakun owancaya omniciye el, le opa wanji program el caje yankin kta, he yewicašipi owicohan un woglakin kta ca on.

WAKAN CEKIYE WOONSPE : Oyate kin iye tipi el Niobrara woonspe kin unpi kta ca on.

CHRIST ON OYATE IWAŠTEPI WAECONPI : Wašicun wacipi un womnaye yuicagapi kin un wowinyunge wan hiyuna lecel yustanpi. Wašicun wacipi on owacekiye womnaye yuicagapi kte šni.

MAZASKA WOAWANYAKE : Mazaska kin, Wośna Kağa Waawanyake kin wi iyohi yekiyapi kta. Yewicašipi omniciye woyusote un oinajin iyohila omaka wanji canna mazaska yamni (\$3.00) kajuju kta.

N. W. C. COMMITTEE : Committee teca eya wicakagapi, na hena tokata omaka kin wowapi ojuha ciscila on womnaye econpi kta yustanpi.

WAYAOTANIN OBE KIN : Anpao na South Dakota Churchman kin oyate kin opetonpi kta on wowaši econpi kta, na wowapi kin lena ekta wayuotanin iyeyapi kta.

WINYAN OMNICIYE : Bishop woope kage cin kanyela opapi kta yustanpi.

Rev. Mr. Goodteacher tancan kin ake zanyan aya. Mr. Rouillard lehan Dupree, S. D. el yanke na Cheyenne makobašpe wiyohpeyatanhan oinajin qon hena awanyake. Rev. Mr. Wahoyapi he lehanl ozikiya unwan heca tka, Mr. Goodteacher lehanl iye ti kin ekta un na wowaši econ kta ikipi šni yaun kin on ecakikcin. R. P. FRAZIER, W. K. A.

## BISHOP OTI ETANHAN

Continued from bottom of previous column kin woiyokišice en unpi kin Christ Iye išnara wokicanpte wicaqu kte cin hee, qa maka kin de en qa unkiyepi otoiyo hi en woahitani un kin hena ohiye kta okihi. Qa wowaši unkito kam yanke cin on wowašake uncinpi kin he Christ Išnana unqupi kta okihi. Maka kin de en wicaša kin hunkawanjinkiciyapi qa owotan nayan otakuyekiciyapi kin hena dehan wicaša tawacinpi kin wicitokam yanke cin hena wowicake kin Christ Iye hca unqupi. Christ Iye hca išnana wowanyake kin dena yuecetu kta okihi.

Wicoie unkuniciyapi kin dena unkiyepi e Iye Caje kin en qa owoecon tawa kin en piya tecaya waecononqonpi kta unkišiconzapi. Oanpetu unkitawapi kin dena icunhan taku tona iyopte cin opeye Iye hca tuwe kin deceena tecaya ye kin on Okodakiciye Wakan en teca icagapi kin hena wowacinye qa owoecon tawa kin hena en handitaiciya waeconpi kta e awicawacinyan waewiconkiyapi. Okodakiciye Wakan kin ataya, qa wicaša wakanpi kin, qa oyate kin, teca icagapi kin, qa kanpi kin aiya kdeya, iyuha iyopeniciyapi kte, qa wiconi teca on wakancekiyapien, qa wakiconzapi kin en, qa wocekiye woohoda kin en, qa Wakan tanka Cinhintku Jesus Christ wacinyanpi kin hena en, yaunpi kta unkeniciyapi, hecen waošpewicakiya wicaka tawa kin hena unkiyepi kte, qa maka kin de en Iye on waayatanin wacinyepica kin hena unkiyepi kte.

## PINE RIDGE, CORN CREEK WOTANIN

Martin, S. D., Dec. 2, 1925

Anpao Kin : Ito, taku oyakciši kte. Leca Rev. Dallas Shaw awanwicayake kin hena iye ti kin hel kawita omniciye yuhapi. Unkan hel wica na winyan yusiwicacupica wanblake. Ehanni oyate kin kicis unpi qon he ehan koškalaka wanji ohitika can yusicupi ške. Taku eyaš ikipica kapi. Wicaakilihan can waye iyayin na wagli gli can tawicu na inš hunku eša talo kin ohe na eya taku wašte yuhapi kin hena ko ohanpi na ohunke šni woe wicaya ške. Na tuwe taku šicaya econ naiš šicaya eya ehantans kico na taku wašte iwahokonkiya ške. Na iš iye kin tuwe waslolye šni wanji taku šica ecakicon na inš taku šica eciya keš ayupte šni e e kico na taku wašte ece iwahokonkiya ške. Ho, hena epica oyate tipi el okinihanyan unpi ške. Hena epica ecawiyayatapi ške.

Oyate kin taku on kawita ihanpi can ikipi pi on hena epica yus iwicacupi ške. Hena oyate ohunke šni nawicakicijinpi kte kin he on heconpi ške. Yus iwicacupi na wapaha na iš wicapaha ogl ewicacupi ške. Ohunke šni nawicakicijinpi kte kin heon heconpi ške. Wanji iyotan tehike kin he taku wan wicicaške eciyapi. Tokaš he ehanni wicaicaške eyapi sece epce. Icin he wica iyeceel taku wan econ kte kin he on heyapi sece. Wicicaške eyapi kin tuwe heca qupi ehantans he wanca qeš he tin kta ca heconpi. Hece wanna okicize can wanna kuwa awicaapi can. Wicicaške on he maka el paslal ekigle na enankinajin ške. He ohunke šni nawicakicijin kte kin heon hecon. Hece he nape šni enanaicijin na naktepi ške. Hecan wowinyc kin lila tehika ške. Hena tuwe ke eyaš qupi šni ške tuwe ikipi can ecela qupi ške. Ho, he iyeceel leca kawita omniciye na wica na winyan ko yus iwicacupi. Hena yus iwicacupi qonhan lecel awacanmi. Mniaunkaštanpi qonhan wica iyeceel wapaha tawa kin ihukuya okicize econ kta. Eyapi on he eca on akta yusiwicacupi sece. Hena oyate egna wotanin wašte ayapi kta wicakagapi hena taku wašte ecele ogra sutaya najinpi kte. Taku šica hena kipajinpi kte. Tona nunipi on hena owicakilepi kte. Na Christ optaya Tawa egna glicuwicayapi kte tohan iyewicakiyapi šni hehanyan owicakilepi kta ca heon hena wicakagapi. Hecel olowan icizaptan kin he ena nakun 147 hena yawa piye, mitakuye. Wicoie kin hena lawapi kin taku kapi kin tanyan ablezapi. Tahena namnipi šni. Taku on he yusiwicacupi kin hena Okolakiciye Wakan ognayan najinpi, na Christ taakicitapi kin he tinza najinpi, na hecel ognayan hecin tapi kta ca yus iwicacupi wala. Maka kin le akanl ptelyela hecin unškanpi na hehanl unkupi kta. Unkeyapi kin he nakun wowicake. Hece maka akanl ptelyela tehika wowaši econpi kte. Nakun Wowapi Wakan el I. Korinth. wicowoyake iakeyamni kin el yawa piye. Wicoie kin hena oyasin hecetu, na aiyyotan kin he wacantkiyapi kinhe iyotan tanka keya. Hece tuwe he ognayan un kin wiconi owihanke wanice kin el i kta.

Ho, mitakuye, tona yusiniciupi on hena bliheiciyapi na tinza najin wacinpi. Ho, henala epin kte. Wakantanka niyawaštepi nin. Wakantanka ounkiyapi kin ake ptaya wan unkiciyankapi kte.

Nitakolapi wanji onšike kin he miye.

Victoria Conroy.

## SISSETON MISSION

St. John Baptist Tipi Wakan, Nov 15, 1925

Anpao Kin : Anpetu kin de iyehan the Rt. Rev. W. B. Roberts, Bishop kicica unkitawapi kin, Rev. Dr. E. Ashley, qa Rev. A. B. Clark hena hipi, qa Moses Quinn qa Annie Barker henaos Bishop wicayusutapi ecawicakicon, qa ed nakun Emma Louisa Myrum cinca nom om mniawicakaštanpi qa dena Rev. A. B. Clark wicakiciyustan qa wopida heca heon Anpao kin dena unyecida otaninpi kta wacin, qa on ucici ye do. Tona de dawapi owasin napeciyuzapi. Quincy Plume.

## ROSEBUD WOTANIN

Anpao kin, kola: Nov. 27th, 1925.

Lecal Nov. 26th, 1925 hehan winyan wanji ta. He winyan kin Sicangu Lakotapi kin ota kolayapi. Canke nakihonpi kta wašte kin heca. Winyan kin le Mrs. D. W. Parmelee eciyapi. Ehanni Rosebud owakpamni kin le el waniyetu ota on. Le el on kin icunhan winyan wakašgegepi el lila wowaši econ on. Na ohinni Christian winyan wašte wan heca. Lakota kin ohinni iwicayuškin on. Winyan kin le wašicun winyan wan heca nakun hignaku kin. Hignaku kin lehanl otonwe wan Parmelee eciyapi kin he el mazopiye yuha tka ayušan. Canke otonwe kin icajeyatapi. Winyan wašte kin le naku Parmelee otonwe el un kin icunhan Sunday School owicohan kin yuha škan. Winyan kin le ehanna Bishop Hare wašte un qon hehan lila okiyapi kin wanji.

Lecala otonwe wan West Point, Nebraska eciyapi kin hel ta. Winyan wašte kin le iye hignaku na titakuyepi kin wicakiksuyapi ye. GEORGE DECORY, Chairman Publicity.

## SANTEE WOTANIN

BISHOP HI KIN

Anpetu Wakan Dec. 6, 1925, hehan Bishop Roberts, Dr. Ashley qa Wośna Kağa unkita wapi kin hena tipi wakan yamni kin ed ipi. Tokaheya Blessed Redeemer tipi wakan ed Bishop Roberts Wotapi Wakan econ qa waho konwicakiye. Winyan omniciye kin wotapi ecawicakiconpi. Hehand wiyotanhan sampa yamni ape Holy Faith tipi wakan kin ed hitayetu cekiya econpi. Bishop kin Good Samaritan on wohdaka. Qa hehand Most Merciful Saviour tipi wakan kin ekta hipi qa hed hitayetu wotapi wan wicakicagapi. (Mrs. Mary Mitchell qa winyan unmapi ko heconpi.) Hehan tipi wakan kin ohna Bishop Roberts hoksidan nonpapi qa wikoška nom Riggs School etanhan wicayusuta. Dena topapi kin wanji Greenwood etanhan, nonpa Rosebud etanhan, qa wanji Standing Rock etanhan. Hehan Bishop qa unmapi kin hena ob Yankton otonwe cankaga kin heced ohomni Springfield ekta kihdapi. Qa December 7 he ed Bishop Roberts St. Mary's School ed un, qa hehand anpetu inonpa qonhan Pselitin kici Yankton obašpe kin ekta iyayapi.

## PINE RIDGE WOTANIN

Sunday Nov. 8, 1925 hehan Mr. James Iron Bull S. Peter's church el iyuškinyan wacekiye i. Nahan Sunday Nov. 15, 1925, 6 a. m. hehanl Mr. James Iron Bull maka wiconi kin le ayušan, na anpetu wakan hanhepi el misunka iye ti kin ogra tancan tawa kin awanyakapi. Lena el waawanyakapi: Rev. John Black Fox, Mr. Joseph B. Heart, Mr. Clarence Hunts Enemy, Mr. Charles Eagle Louse, Mr. Joe Red Bear, Mr. John Brave Heart, Mr. Max Bald Eagle. Winyan kin inš lena waawanyaka wawokiyapi: Miss Elizabeth H. Enemy, Mrs. Mary Hunts Enemy, Mrs. Mary Brave Heart, Mrs. Amy White Bird, Mrs. Susie Red Bear, Mrs. Julia K. C. Lodge, Mrs. Sallie Eagle Louse, Mrs. Amelia Little Soldier. Lena Christian heca un, hehan hipi. Hehanl anpetu tokaheya Nov. 16, 9 a. m. el wanna Mr. James Iron Bull misunka teunhilapi un wanna tipi wakan ekta aipi. Na wocekiye kin ihunni na hehanl wicahapi makoce ektakiya yuonihanyan akiyuha manipi ecel ekta aipi. Woecon kin hena Rev. John Black Fox na Joseph B. Heart yustanpi. Hehanl Mrs. James Iron Bull tohantu wan lila wayazanke un hehan Rev. Clayton High Wolf Wotapi Wakan qu. Rev. John Black Fox kici econ.

Mr. James Iron Bull St. Peter's Church el koškalaka wacinyepica heca. Hehanl tiwahe el ataya oyasin Christian wicaka hecapi canke heon lila icanteunšicapi. Ito akeš hecetu iye wicohan wakan kin el ota kin glušan. Ho hecetu wanna unyecilaotaninpi kta uncinpi. Nisunkala wanji, miye.

Mr. Joseph B. Heart

Anpao duha he. Duhe kte iyececa



### THINGS WHICH BELONG TO OUR PEACE

The great fact of Christmas time is that it is a revelation of love. "God so loved the world that He gave His Only begotten Son." And this revelation of the love of God has kindled an answering love in human hearts; beginning at Nazareth, and continuing even until now.

It was love which led the Blessed Virgin to ignore the cost to herself, and say to the angel who waited for her answer, "Behold the handmaid of the Lord. Be it unto me according to thy word." It was an answering love which led Joseph to forget his purpose of divorce, and to protect the Blessed Virgin during her time of special trial. It was a rapture of love to God and to man which brought together the angelic hosts on the plains of Bethlehem, and taught them that unceasing song of joy, good will, and peace. It was love which drew the dazzled shepherds to the stable-home, that they might see the fulfilment of the promise made by the angel.

So it is the same answering love, love answering to the revealed love of God, which is filling the world today at Christmas time, and teaching men to show their love in a way and with a breadth which they do not use at any other time.

And just here is the center of the thought for which this is written. Love is not love unless it makes us do things. Just to feel a sentiment is not love. Love is a power, which must and does act in our lives.

And it tries to act in what we call a "practical" way. That is what God's love does in His life. It made the Eternal Son give up His heavenly glory and come to live among sinful men. It made Him choose the stable to be born in. It set Him to work in that carpenter's shop. When His hour was come it took Him through the towns and villages and countrysides of Palestine, doing good to all who were in need, and healing all kinds of sickness and disease. That love kept Him so busy that He had no time "so much as to eat."

If your love is a real love, and a real answer to God's love, then it must answer Him in His way. It must lead you to do things in your life. Not just to give gifts at Christmas time, though that is good as far as it goes; but it must go farther than that. God's love did not stop with the stable of Bethlehem. It went on even to the cross of Calvary. And so your answer to this must be of the same kind. If He calls you to self denial and sacrifice and your love is of the right sort, you will accept your Calvary also; and you will accept it not only willingly, but gladly, and asking nothing in return. For to real love, it is joy enough just to be able to spend itself for the one it loves, especially if that One be God.

Christmas time means joy for us. Yes. But that joy will be an empty one unless it is the joy of a love which gives as He gave, and as Mary gave, and Joseph, and the angels, and the shepherds, and the Wise men, and all those who took part in the Christmas happenings. That is, the real Christmas love will be a love which gives all that it can and all that it is, in order that the Christmas message may be a growing message, because the love of men for God and for each other is making a growing "peace on earth, good will toward men."

### VERSE

How far to Bethlehem?  
For I would be among the first to see  
That strange new star in the Judean skies;  
To seek and find the new is to be wise,  
And wisdom is a sacred quest with me,—  
How far to Bethlehem?

O far; too far to find it, Pilgrim Soul,  
As far as east is from the west, or pole  
from pole!

How far to Bethlehem?  
For I would be among the first to kneel  
Beside the Little Christ, the Cradled King;  
My gold, all that I prize, I humbly bring  
And bid Him use my gift to help and heal,—  
How far to Bethlehem?

O near, so near almost your eyes can trace  
The smile that rests on Mary Mother's face?

—By Molly Anderson Haley, in  
*The Christian Century.*

### NOTES

The first meeting of the new Presiding Bishop and National Council will be held in New York City on Jan. 17. It is at this meeting that the reports from the Every Member Canvass of the Church will be considered, and the decision referred to in these notes will be made, as to whether the reports warrant the Church in continuing to go forward, or require that we must halt or retreat.

The City of Los Angeles, California gave liberally to help the sufferers in the earthquake in Tokyo. Last summer a young student in Tokyo, when he heard of the suffering from the earthquake in Los Angeles, sent his whole year's allowance to the American Red Cross for relief work in Los Angeles.

A hundred African women come each year, to a three days religious meeting at an English mission which is established there. They walk the whole way from their homes, carrying their bedding and food on their heads and their babies on their backs. And from the beginning of the services on Thursday until they close on Sunday they keep absolute silence, in order not to interfere with their thoughts on holy things.

The Church has a man at work among the deaf in the states of Ohio, Indiana and Michigan. These are some of the items in his report for the year: Services, 215. Baptisms, 24. Confirmations, 22. Miles traveled, 21,510. Offerings, \$1,118.10. Expenses, \$613.54. Communicants served, Ohio, 252, Michigan 245, Indiana, 50. Total, 697. The Missionary is Rev. C. W. Charles, of Columbus, Ohio.

In 1885 seven graduates of Cambridge University, England, went out together as missionaries to China. They have been at work there, and elsewhere, ever since, and were all alive and well until this fall, when the first of them died, Bishop Cassels, who was for thirty years Bishop of Western China. So God cares for His faithful servants.

Three of the Archdeacons serving in the English Church Missions in Nyasaland, Africa have been at work in the field for twenty, thirty and fifty years, respectively. That cannot be such a bad climate after all.

Two young Chinamen talked themselves hoarse in China recently, speaking against the foreigners, and then went to the Church General Hospital to be cured. "If thy enemy hunger, feed him. If he thirst, give him drink." And if he needs any help, give it.

How to make your dollars do double duty. Let the Church Building Fund use them for you. It takes your dollar and lends it, at interest, to the man who is building a church, or parish-house, or rectory. And then it takes the interest which he pays, and makes a gift to the man who needs a gift to finish his church. And when the first man pays back his loan, the Fund does it all over again, and yet again. This year the Fund has loaned \$90,000, and given gifts of over \$23,000. And still the good work goes on. But there are calls for a quarter of a million dollars more than the Fund has. Will you help to supply them? If so, write to Rev. Chas. L. Pardee, Church Missions House, New York City.

### ST. ELIZABETH'S SCHOOL

At the recent meeting of Wawokiye, a society of Standing Rock Church women at Wapala, S. D., the children of St. Elizabeth's School had one half hour on the program. The six classes in Christian Nurture recited their memory work learned since the school opened in September, sang hymns, told Bible stories; etc. The oldest class, who are studying Grade 8, The Long Life of the Church, were given an exercise in finding places in the Bible. They responded accurately and quickly, showing familiarity with their Bibles and intelligent interest.

Mr. Lewis Franklin, our Treasurer for the General Church writes, Receipts from dioceses up to Dec. 1 are a little ahead of last year. Cheers, but not very loud ones. The following are ahead on their payments for the year. Porto Rico, Delaware, Southwestern Virginia, South Dakota, North Texas, Eastern Oregon, East Carolina, Kentucky, Western North Carolina, New Mexico, Alaska, and Honolulu." Good for them. Let the work go on.

The Every Member Canvass, which was taken very generally through the Church in December, will settle the question of the fate of our general missionary work for the coming year. If the canvass shows that the parishes and missions are willing to accept and pay the quotas which have been assigned to them, the work will go on, as planned by the National Council. But if the results show that the parishes are not willing to accept the quotas as suggested to them, then the National Council is under orders from the General Convention to cut down the appropriations to the work of the Church accordingly. This has been arranged so that there may be no more deficits, such as was met this fall at New Orleans. It means that the every Member Canvass becomes a kind of referendum vote, by the people of the Church as to whether or not they are willing to support the work of the Church as it should be supported. How did you vote in this matter?

The final total of the Birthday Offering, made by the children of the Church for work in Liberia is \$22,426. The final total of the United Thank Offering by the women of the Church, to support women workers in the field is \$912,841. These are both largely in excess of anything ever given before, from these sources.

When our new Presiding Bishop was presented after his election to the House of Bishops, he made a brief address, in the course of which he said that the Church at the present time needed to do three things, to pay, to pray and to perform. And he put them in that order because first a man must be "honest in the sight of God" before he can go a single step along God's way. He must "pay" as God has prospered him. Then the man who has established his honesty with God will next pray. And do we, as individuals, pray, as we should? Not once a day or so, but frequently; making prayer the breath of the soul? The soul must pray, if it is to live; just as the body must breathe to live. And then the honest, praying Christian will do things. He will "perform." In the sight of the world's need he will, he must be up and doing. He will "perform." and so the slogan is complete, "pay; pray; perform."

At Kent School, a school for boys in Connecticut, a committee was appointed recently to arrange for the presenting to the school of the subject of pledges for missions. This committee of four was made up of the sons of Bishop Colmore, of Porto Rico, Bishop Perry of Rhode Island, Bishop Rhinelander, recently of Pennsylvania, now retired, and Bishop Roots of China. The speakers at the meeting which they arranged were the son of Bishop Roots, the great-grandson of Bishop Whipple and the great-grandson of Bishop Kemper. These boys did their work so well that the school boys pledged themselves to give before Easter \$719, in addition to \$250 which they had pledged already. It seems that blood will tell.

### FORESIGHT

Mary walked in the garden  
As lovely, sweet and cool  
As the silver hyacinths that fringed  
The edge of the purple pool.

Her eyes were wide with dreaming  
As she watched her Baby One,  
Laughing in glee as His shadow fell  
Like pictures in the sun.

Mary turned to her husband,  
"He lifts His tiny head  
And stretches His arms out wide until  
He makes a cross," she said.

—By Ellinor L. Norcross, in  
*The Christian Century.*